St. John's Review

Bishop Hall's Silver Jubilee

November, 1957

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Salute to the Bishop

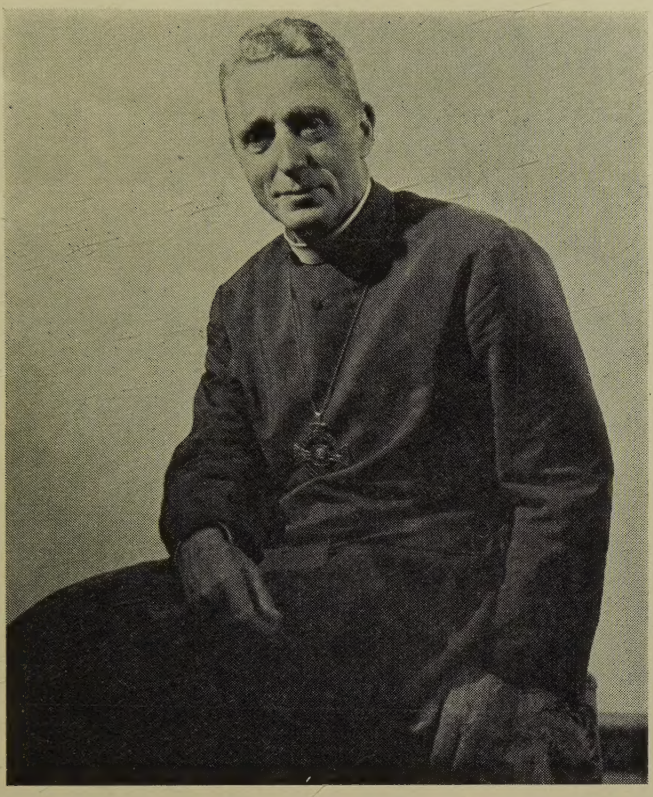
St. John's Review

Vol. XXIV No. 11

Remembering fair and foul times, bound and free,
Our praise and thanks to God for thee ascend,
Now five and twenty years a faithful friend
And Bishop to the people of thy See.

Letters Humane thy school, humane thy life;
Divine thy title and thy Lord Divine;
On thy breast hangs in love that sacred sign
Won twice in lesser form in earthly strife.

Eternity stands over all; Earth's hours
Now seem but minutes, yet our slow-built stones
Have some importance — Heaven rejoices — Thrones,
Archangels, Angels, Saints, Dominions, Powers
Lift up with us thy people thanks for thee
Let us rejoice, this year of Jubilee.



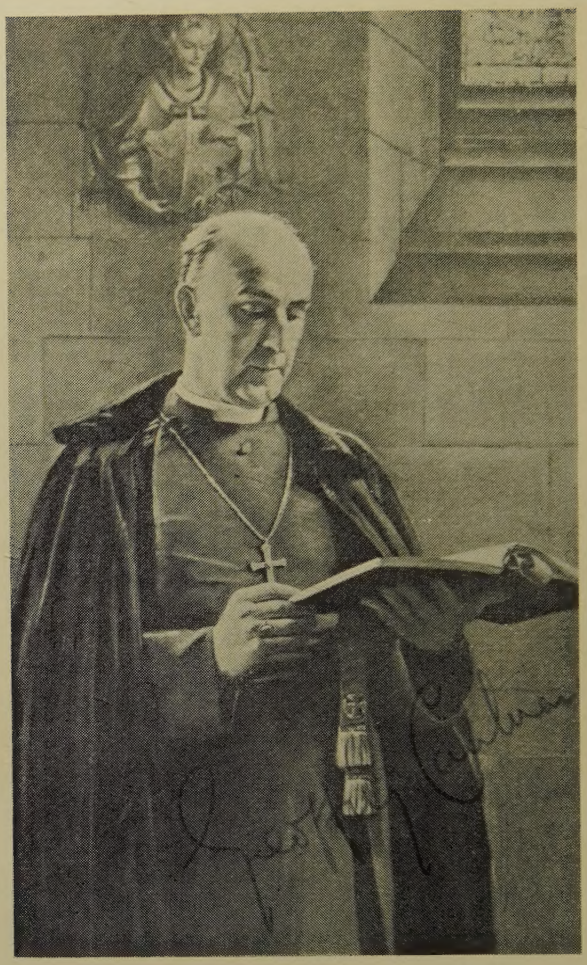
The Right Reverend Ronald Owen Hall, 7th Bishop of Hong Kong and Macao; born 1895; educated Bromsgrove School and Brasenose College Oxford (B.A. Lit. Hum.); served in Great War 1916-19 as Staff Capt., Brigade Major and G.S.O.(2) (despatches); M.C. and bar; Cuddesdon College 1920; deacon 1920; priest 1921, Curate of Cathedral Newcastle upon Tyne 1920-21; St. John the Evangelist, Lambeth, 1921-24; married 1923 Nora Kathleen Suckling-Baron; 2 sons, one daughter; Missionary Secretary Student Christian Movement 1921-25; Secretary Chinese Y.M.C.A. 1925-26; Vicar of St. Luke the Evangelist, Newcastle upon Tyne 1927-32; Bishop of Hong Kong from 1932; Order of the Brilliant Star (Chinese Republic) 1939, with plaque 1946; Author of "A Family in the Making", "The Missionary Artist Looks at His Job", "China and Britain".

GOVERNMENT HOUSE
HONG KONG

Twenty-five years, a quarter of a century, is a long time for any man to hold the same position, whether he be priest or layman. But what is even more important than the length of time is what that man has done and the spirit in which he has done it. It is here that we in Hong Kong must be grateful for Bishop Hall: grateful for what he stands for, grateful for the Christian spirit which actuates everything he does and which he infuses into others. Hong Kong is far from perfect, as we all know, but it would be even further from grace were it not for the influence of Bishop Hall.

Governor

November 1957.



The Archbishop of Canterbury has sent us a photograph of himself, and with it his prayers and blessing for our diocese, especially at this time,—the beginning of the Bishop's Jubilee celebrations and also the Mission which will be conducted by the Reverend Michael Fisher, SSF. These will all be remembered in the prayers in Lambeth.

It is a great pleasure on behalf of the Cathedral and indeed of the whole diocese to salute the Bishop on his Jubilee and to tell him how much his Christian family loves and admires him. I have only been in the diocese a mere four and a half years. Others write from much longer experience of what he has done and achieved. We at the moment can admire him and thank God for what he is, a character based firmly on the reality of God's living tender forgiving presence always active. The Bishop is always making us more aware of that reality, and that is the first great task of any Father-in-God. As we remember him we think also of Mrs. Hall standing beside him in all he does and gives of himself so unsparingly, of Judith and Christopher, and of Joc no longer seen but certainly present.

Our task is now to throw ourselves wholeheartedly into the Mission so that we are better able to undertake what God would have us do. We can show our gratitude in no better way.

F.S.T.

天主教總堂
香港
CATHOLIC MISSION
16, CAINE ROAD,
HONG KONG.
TEL. 22674
堅道十六號

Hong Kong, 23rd October, 1957.

Dear Bishop Hall

For the past twenty - five years you have laboured here in Hongkong in the service of our Divine Master, and it is but right and fitting that I should only think of those things in which we are united and thank God, most sincerely, for the very good work that you have done here in so many fields.

You have certainly many things to look back upon with thanksgiving to God.... In this city of ours, where wealth and material achievement are so much desired and sought for, you have always placed before all with whom you came in contact, the higher ideal of Christian charity, and it is for that that you will long be remembered.

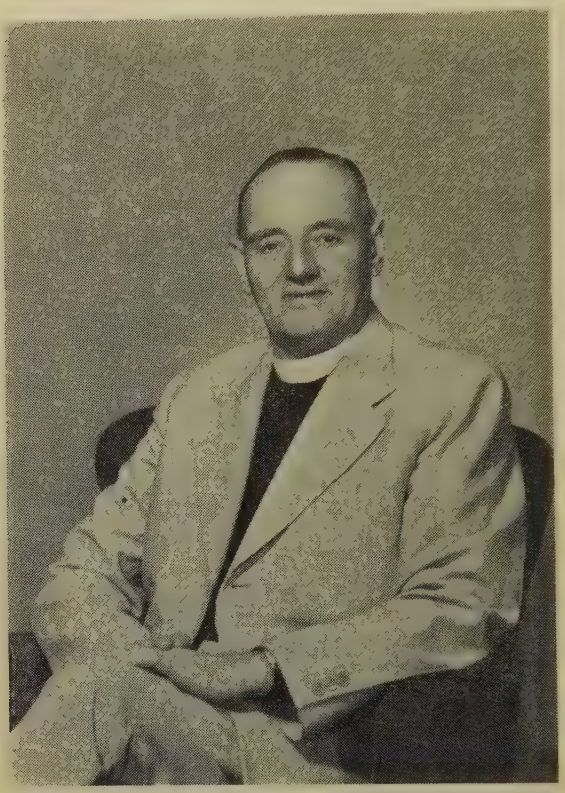
But, on this your great day, it is the large number of friends you have made through your kindness and generosity, that will be your finest monument....

It is my earnest prayer, my dear Bishop Hall, that God may grant you many more years in which to serve Him.

Yours sincerely
+L. Branch

The Rt. Rev. Bishop R.O. Hall,
Bishop's House,
Hongkong.

THE GREETINGS OF THE FREE CHURCHES TO BISHOP HALL ON THE OCCASION OF HIS SILVER JUBILEE



I count it a rare privilege to convey the greetings and good wishes of the Free Churches of the Colony to Bishop Hall on this happy and auspicious occasion of his Silver Jubilee.

With the utmost cordiality and sincerity, we of the Free Churches join in congratulating the Bishop on having completed twenty-five years of devoted and distinguished ministry here in Hong Kong. We likewise congratulate the Diocese on its good fortune in having had the benefit of his utter consecration; his fine Christian example and his inspiring leadership during those years.

And let it never be forgotten what tremendous and testing years they have proved to be. They have shaken our civilisation to its very foundations. They have imposed extraordinary and extended strains upon leaders in every sphere of life,—and not least upon our spiritual leaders.

Yet, throughout these fateful years, Bishop Hall's spiritual leadership to the colony has been of the highest order. Always strong, stimulating and never compromising.

That leadership has won for him the undoubted affection and appreciation of every section of our diverse community, and it has been rewarded further by a continual expansion and development of his diocese, which cannot but be most gratifying to him as he celebrates this jubilee.

Further tribute must be paid to the Bishop for his leadership and his contribution in connection with education; with social service and social justice; with welfare and with Christian literature. Also for all he has done and inaugurated for the youth of the colony; for the unemployed and underprivileged of all ages, and for our many refugees.

This part of his story can never fully be told.

To the Free Churches, the Bishop has ever been kindly and friendly to a degree,—acknowledging them as worthy spokes in the total wheel of Christian service. His interest has been constant; his encouragement, refreshing and his counsel, wise and enriching.

With grateful hearts, we join in thanking God at this time for His servant Ronald, and all that God has accomplished through him.

It is our prayer that he may long continue his leadership and service among us.

J. Ernest Sandbach.

The Bishop's Reign

1932—1957

in one man's memory and in the pages of The Review

THE BISHOP'S JUBILEE, 1932—1957

"THIS won't do, this won't do", said the Puisne Judge, waving *St. John's Review*. The new Bishop, writing from London after his Consecration on St. Simon and St. Jude's Day, had said that St. Simon was a Zealot, "perhaps the equivalent of a member of the Kuomintang in the China of 1932". "We cannot have extremist politics in the Church in Hongkong", said Mr. J. R. Wood, in well-feigned indignation. It seems that Hongkong can modify its political views in the course of 25 years.

The Clergy.

The Enthronement in St. John's Cathedral was a service of deep devotion and dedication, the Bishop escorted by his tall Dean, Alfred Swann. Later when he had recruited Harry Baines, now Bishop of Singapore, he had *two* tall bodyguards at the Cathedral. But very soon we find him slipping away to spend a week-end in a simple Chinese home in Canton with Archdeacon Mok. The two men had only two words in common; Yam ch'a! In 1935 Archdeacon Mok was consecrated in St. John's Cathedral as suffragan Bishop of Canton. His successor was not appointed until after the People's Government was established in Canton. Then the Rev. Nathaniel Moyung became Bishop of the new Diocese of South China. The welcome which Bishop and Mrs. Hall received from Bishop Moyung and other friends in Canton last year was very moving and very re-assuring.

Close relationship with his Clergy was established by a retreat held upon his first arrival, even as this Jubilee year is being marked by a similar retreat. Many such conferences have been held down the years, for the deepening of the spiritual life of the Clergy.

There were three Chinese Vicars (and one other Chinese priest) in Hongkong and Kowloon in 1932. To-day there are eleven Chinese Vicars, if we include three embryo Parishes; and a Jubilee Church will make a twelfth. Another twelve or so Chinese clergy work in our schools and institutions, and still another twelve or more consist of regular priests lent to overseas dioceses, and honorary clergy working locally.

The Diocese.

On the other hand we are almost in danger of forgetting that in 1932 the borders of the Diocese were Burma, Tibet, Szechuan, Hunan, N. Kwangsi and Kiangsi. With 77 million people it was probably the largest Anglican diocese in the world. Bishop Hall had travelled "hard" across Siberia, and he continued the same type of travel all over his vast diocese. We find him enlisting specialists like Dr. Gilbert Russell for Pakhoi, and developing a large leper colony out of the already famous leper hospital: or travelling to Kwunming, and supporting the C.M.S. Hospital there, seeing the land long before the immense developments of the war period: or establishing friendliest relations with the grand B.C.M.S. Team in Nanning: or developing the work in the vast Canton Delta, and in Canton itself. In Hongkong we find him rejoicing in Christopher Sargent's work at Diocesan Boys' School, and yet instrumental under God for that seer and saint being made Bishop of Fukien. Similarly he refused from the first to have a priest "licking stamps" in his office, and sent his chaplain, Victor Halward across the harbour, thus founding Christ Church, Kowloon Tong, and starting that beloved priest on the path which led to his consecration as Assistant Bishop.

The Diocese in 1932

Growth.

The most remarkable of God's blessings in Hongkong in the past twenty-five years has been the growth of the Church, and this expansion in numbers has taken place *in the Churches*, both Chinese and English. It would appear that the finest possible investment of prayer or work or money lies in supporting the English and Chinese Churches, for that is where God is bestowing the biggest dividends. We would specially recommend supporting the embryo Chinese parishes, and the clinics, schools and settlements, which are opportunities for following the very example of Christ in His compassion.

Social Service.

Bishop Hall is in the true line of a great Anglican tradition. The concern of F. D. Maurice and Charles Kingsley about wages and low standards of living; the involvement of Gore in the life of Birmingham; the social teaching of William Temple, these are all being transferred to Hongkong by the Bishop and his helpers.

One of his first actions on arrival was the formation of a "Social Service Centre of the Churches" uniting many welfare societies and workers, including Roman Catholics. One recalls the crowded Bishop's Office of those days, and the impatient Social Welfare Secretary, jealous of the Bishop's interest in his goats at Shatin, exclaiming "There are also sheep, Bishop, there are also sheep"! After the war we had the "Social Welfare Council" now known as "The Council of Social Service" the co-ordinating body of some twenty-five organisations. One of these "Family Welfare" has its centres in Hongkong and Kowloon which do family case-work in close co-operation with Government.

Taipo Orphanage was another early foundation. It has changed its policy with changing times, and is now "St. Christopher's Rural Home and Orphanage". The present excellent plan is to house the children as families in simple Chinese cottages. Farming is still the main occupation, but a Church Primary School has just been opened, which the children attend. The Home was begun by Bishop and Mrs. Hall and many friends, and some of the latter kept it running right through the Japanese occupation.

Tsang Shing is a district between Hongkong and Canton, where social service gave joy to many Hongkong people. Toc H and others went up with shovels and saved a dyke from collapsing in the floods. This preserved the communal fish-pond upon which the villagers of Pik Tam depended for much of their living. The Bishop had sent Harry Wittenbach, now C.M.S. Asia Secretary in London, to North China to study rural re-construction. A fine work was done in the Canton delta. A clinic at Tsang Shing developed into a Hospital with resident staff and a dozen beds. The small school already established led to a Church. Even to-day there is a Chinese clergyman there.

War Period.

We need to recall that China's War began on July 7th 1937, twenty years ago. Canton was filled with needy refugees. The Bishop chartered a large ship and sent it, filled with food, to Canton. Some of the Committee, of which he was chairman, thought him precipitate. When Canton fell in 1938, and thousands of refugees entered the Colony, he formed the Emergency Refugee Council to attempt to provide housing, food and relief. Those who took part still recall the gladness of that work.

Meanwhile Church members from Canton and Kwangtung joined in the great trek into "Free China", a phrase we first heard at that time. Sun Yat Sen University, with its 4,000 students, left Canton for Yunnan, and later for Kukong and Pingshek in N. Kwangtung. Bishop Hall sent young Roland Koh there as Student Chaplain. It seemed almost cruel, for this University had been H.Q. of anti-Christian activities in Canton, yet he was able to set up four centres for Sunday worship in the University, and both Staff and Students made him their mediator in troubles. After the War when the University returned to Canton, the Chancellor expressed his appreciation by giving land inside the Campus for a Student Centre, for worship, student service and social activities.

The Bishop was enthusiastic about Chinese Co-operatives for village industries in China. In 1941 he was in U.S.A. raising funds for this purpose. But a greater need arose after Pearl Harbour. He flew back over the "hump" from Burma, and all his help to needy refugees in China will never be forgotten. With great foresight he encouraged the Theological College attached to Lingnam University, then at Pingshek, giving some lectures himself; and thus providing clergy for days that were to come. At a time when travelling was full of danger and greatest discomfort, he went incessantly to confirmations, ordinations, and visiting his clergy. He was in Yunnan when news of Bishop Sargent's death from plague reached him. He made the long journey to Fukien, to comfort the people and to hold a Diocesan Synod to arrange for carrying on the work.

Kunming, capital of Yunnan, became another place for refugees and a centre of national importance. The Bishop sent there Gilbert Baker, now Secretary of the Church of England Overseas Council in London. The C.M.S. had work in Kunming, specially the famous Hui Tien Hospital under Dr. H. P. Yew who is now doing such good work in Hongkong. Dr. T. C.

Chao, perhaps the foremost Christian scholar in China, came from Peking to help. A Student Church was established. In 1940 Dr. Andrew Y. Y. Tsu was consecrated assistant Bishop of Yunnan-Kweichow, and quickly became known as Bishop of the Burma Road. Like Bishop Hall he was a tireless traveller and organizer. After the War he became National Secretary of our Church in China.

Education.

The Bishop has always taken seriously his official place in the counsels of the University. The new St. John's College is mainly his work. It is a union of the old St. John's Hall and St. Stephen's Hall, and has its Fellows, its undergraduates and undergraduettes, if we may use the word, and its first building of eight stories. The Chung Chi College owes much to his inspiration and encouragement. Chung Chi means "Reverence Christ". It is an Interdenominational College aiming to take the place of some of the 13 Christian Universities formerly operating in China. It has now a beautiful site in the New Territory near Shatin, and has already some 400 Students, and a highly qualified staff.

The six well known Hongkong High Schools of 1932 have expanded almost beyond recognition under Bishop Hall's leadership; three more have been founded, and a fourth is planned as a Jubilee School.

Church Primary Schools, which date back to 1860 as C.M.S. Day Schools, had perhaps 500 or 600 pupils in their 10 or 12 buildings in 1932. They now number 4,000 pupils; and two schools are being put up every year, each for 500 to 1,000 children.

New Churches and Clinics.

The activities of the post-war years leave us breathless. There are all the developments at St. John's Cathedral and the other English Churches. There is the astonishing growth of numbers in the Chinese Churches. There is the Mandarin Church of the Good Shepherd, a most beautiful building. There are the embryo Parishes of St. Luke's and St. Thomas's both with clinics, and the latter with a large school. There is the Church of the Holy Carpenter, a most moving place to visit, at the side of Kowloon Dock. At 6 p.m. a Sunday school with 140 children; every night a sleeping-place for sixty young male workers, such bright and friendly young fellows. Generally eighty young men attend 8 p.m. Service on Sundays.

St. James' Settlement goes back to January 1950 when the Buddhist Pak Tai Temple lent a room in Wantsai, where the population is thicker than in any other place in the world. Then came the Nissen Hut. First a club for children. Then a school. Then a Church. Now also they have a feeding scheme, mothers meetings, dental and medical clinics, a nursery, classes for motor-repairs, and handicrafts, including a printing press. And religion is not only for Sundays, but, in that sordid area, a thing of gaiety and laughter every day, in living touch with the Master.

Clinics are many. There is the Central Hospital, not operated by the Bishop, but built in his garden. The Juvenile Care Centre, under its own committee, also built on the Bishop's site. A large School Extension going up for Kai Yan School, which occupies the far end of Bishop's House. There also is Bishop Hoare Building, and Stanton House, both post-war structures in the Bishop's grounds.

Housing and Learning.

Housing has been Hongkong's great problem ever since the war. The Church Guest House has continued its useful work. Over in Kowloon is St. Thomas' Hostel for those coming out of St. Christopher's, and now two

flats at Hunghom are available for fatherless children. Alford House, annexe of Church Guest House, is a boon to many who need small flats. "St. Simon's" is a floating hostel for children of Boat People at Castle Peak, where schooling is given, and Church is held in the new building on land.

The School for the Deaf has grown out of recognition at Diamond Hill. Over a hundred children find home and school there, and learn to lead a normal life. The Bishop has given encouragement to such movements as the Street Sleepers' Society, the Sea Training School, the Boys and Girls Clubs, and the Workers' Schools (with 5,000 pupils in five schools). When refugees pressed upon us, he was a moving spirit in the Hongkong Housing Society. But since Government undertook the housing of refugees, he has concentrated more upon Churches, Clinics and Church Primary Schools. Here may be mentioned the Evening Lectures known as Ming Wa College, where Bishop Hall himself has given courses for several years and many able lecturers have assisted. Now a Society has been formed to give instruction to Teachers of Scripture, and nearly 100 have attended, and also held a Summer Conference.

In addition to regular Meetings for Ministers and Clergy, Conferences for High School students, for Missionaries, and this year for University men and women of our Church studying in the various Christian Colleges, there are Meetings of Synod, and sometimes of Bishops. Further a Bishop is "Committeed to death" night by night.

Literature.

His early promise as Author ("A Family in the Making", "China and Britain") leads us to hope that his literary gifts may yet have opportunity to blossom. Going across the Pacific in 1941, he beat out on a typewriter an M.S. which he called "The Missionary's Job". In New York, after he had been speaking, a big Missionary Taipan asked him if he had any of his ideas in writing. The result was, he took the M.S. and produced "The Missionary Artist looks at his Job". Only last month, Australia sent an urgent request for a copy, and the Bishop had to send the last one in his possession. Protestant Churches, such as the American Methodists, have brought up their post-war Missionaries on it, and it is still on their lists. The S.C.M. Press published it long ago in England as "The Art of a Missionary", and have recently requested the Bishop to re-write it, bringing it up-to-date. We read with pleasure his letters in "The Outpost" and his articles in "Fragrant Stream". As regards sermons, we must look forward to the proposed Reprints to celebrate the Jubilee. One European couple made a practice of listening to any sermon of his, forthwith repairing to the nearest Restaurant to discuss, over tiffin, what he had been saying. They specially stressed his sincerity, his words coming from the heart. His own part in the production of Christian Literature for Overseas Chinese has been no small one, and the publications go out in thousands of copies.

The Bishop would be the first to give credit to the band of workers who have graced the past 25 years. The names of six Bishops come to mind. Then there are Clergy, Heads of Institutions, and an Army of other Friends and Workers. Our Bishop has always "given them their head", to do God's Work in the way they have found natural and congenial. As to himself, perhaps the greatest gift that God has bestowed on him is the gift of friendship. After a recent meeting of Church workers, European and Chinese, the Bishop and Mrs. Hall gave a dinner; and after that he "introduced" each of the seventy guests by name, giving the history

August 19th, 1934
Back row: Rev. L. L. Nash, Rev. H. W. Baines, A. S. Abbott, F. Mason, J. Schofield.
Front row: Archdeacon Mok, Rev. C. B. R. Sargent, The Bishop, Peter Mak, R. W. P. Jenkins.

of each one, including the wives, and all with a merry wit. His care of the children of clergy and workers is remarkable. People who go to him in trouble know that he always puts the personal equation foremost. His friendships, even with high Officials, have survived many exasperations. Was it not Archbishop Temple who once briefly wrote, "Dear R.O., Whatever I may think of your actions, I love you still". It is recognition of a devoted life; and a loving and lovable heart.

From the first in Hongkong he lived in a tiny Chinese cottage, with a half-moon arch and red pillars. He had to borrow $700 from a bachelor missionary to build it. In 25 years he and Mrs. Hall have made it a place of rare beauty and hospitality.

Archbishop Temple was always grieved when people said that his first love was social service.

He said it was evangelism. And this is true of our Bishop.

A very early Christian Writer bemoaned the Church, that it was not a beautiful bride, but a wizened old woman, wrinkled with sins. How well we know our shortcomings as a Church, our sins of many kinds, our failure to witness for Christ. But in spite of all, God still loves us and blesses us. We remember, before the War, blessings upon our Churches (Chinese and European), new people inspiring us, new reverence in worship, a small stream of baptisms in schools and Churches. During the war, with minimum numbers left in our Churches, tens of converts were added, so that, at the Welcome to greet the Bishop's return, old members simply did not know new members. And since the War, we see again with wonder how God blesses His Church and we welcome the opportunity given by the Jubilee to express thankfulness and new dedication.

E.W.L.M.

SEPTEMBER, 1932

THE NEW BISHOP OF VICTORIA

The good news of the nomination of the new Bishop of Victoria came just too late for inclusion in our last issue. All information received goes to show that we are indeed fortunate to be able to look forward to leadership from such a man as the Rev. R. O. Hall. His record is one of scholarship, efficiency, courage, wide sympathies, and spirituality—all qualities for which there will be the widest scope in the work to which he has been called.

An officer now in the Hong Kong Garrison tells us that he served with R. O. Hall in France during the Great War, and that as Brigade Major he was greatly loved and admired by all who had to deal with him.

His sympathies with all the best aspirations of the Chinese were clearly shown by his attitude and work during the short time he spent in China some years ago when consulting with Christian Students. Members of the Chung Hua Shen Kung Hui may therefore be assured of every help and consideration from their new Bishop.

R. O. Hall has showed courage and width of sympathy in his activities in the north of England in conjunction with Free Churchmen. He is evidently a man who will help to draw together the at present scattered forces of Christian people. And in moral matters and difficult problems connected with Christian Marriage he has not been afraid to take a leading part.

A bishop lately consecrated to a diocese in the East, who worked near to our new Bishop in England, recently wrote to the Dean "I know R. O. Hall intimately and love the man much. He is a 'big' man, spiritually minded and full of ideals and visions. He will support you through thick and thin, both in your efforts to put spiritual things first in the Cathedral, and also in enlightened social ideas".

Although no definite information regarding the Bishop's consecration has as yet been received, there seems reason for thinking that he may be consecrated on St. Luke's Day, October 18th, and that we may expect to be able to welcome him in Hong Kong at the end of November.

OCTOBER, 1932

A MESSAGE TO THE DIOCESE

From The Bishop-Designate of Victoria, Hong Kong.

"Our sufficiency is of God". Will you pray for me, as I am praying for you, that in all things we may know His will and have power to do it?

The Consecration is on October 28th, the Day of Saint Simon and St. Jude. St. Simon was a Zealot (=an advanced member of the Kuomintang) who found the fulfilment of all his hopes in the Kingdom of God. St. Jude wrote these words: "Mercy unto you and peace and love be multiplied"; and "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power both now and ever. Amen". Those words are my prayer for you all.

I should like it if in every Church and Christian home throughout the Diocese there could be special intercessions made for the Diocese on that day. In addition to the Collect for the day, will you use this old prayer:—

O Holy Jesus
Merciful Redeemer
Friend and Brother
May we see Thee more clearly
May we love Thee more dearly
May we follow Thee more nearly
Day by Day.

RONALD HALL.

JANUARY, 1933

SERMON

By The BISHOP of VICTORIA, Hong Kong, at his Enthronement on December 30th, 1932.

One hundred and twenty-five years ago Robert Morrison left England for South China. Five weeks ago I left England to come to this place, leaving the same city in which Robert Morrison grew to manhood. I was born in that city and have lived and worked there for the greater part of my life. What it cost Robert Morrison to leave Newcastle for China I do not know. I do know what it cost me. For the past six years my life has been in the homes of Newcastle people, with the sick, with the bereaved, with the countless unemployed, for whom life has little hope and no meaning, and with the boys and girls, who as they grew to manhood and womanhood, gave me so generously their confidence and their friendship.

Jesus of Nazareth wept over Jerusalem. My heart is still sore for my beloved Tyneside, for my fellow townsmen, for the pits and shipyards and heather hills of the North country.

In a strange way God has tied my life to China. In my schooldays I had three friends. We were as intimate together as David and Jonathan. In the stern days of the war they were all taken and I was left alone. I could make no new friends. Something was dead in me. I had lost the capacity for intimate friendship with my fellows. In 1922 I was sent to the Student Conference in Peking. At that Conference the capacity for friendship was restored to me. As a gift from God there came into my life a friendship as deep and as strong as those the war had taken from me. It was friendship for and with a Chinese Christian. Four years later I sat where you now sit while he spoke to you from this pulpit. His friendship has done two things for me. It has given me back my capacity for friendship with my fellows. And it has given me a love for the people of China second only to my love of my own people.

You can imagine then the deep joy which is mine, a joy which is not destroyed by an overwhelming trepidation, because I can now combine the two loves of my life, my own countrymen and the Chinese people. I am proud and grateful to God that I am allowed to serve you here in this vigorous and beautiful colony, and also the great Chinese people, through whom God opened my heart again to friendship after the bereavement of the war.

In another sense my ministry is a twofold one. Its first and chief aim is to share with you the knowledge and the power for living communion with the Eternal God, that we may learn from each other to know ever more fully the meaning of Sonship to the God and Father of our Lord Jesus Christ. And the second part of my ministry, as I understand the commission that has come to me down the ages from that night when Our Lord spent the whole night in prayer before he chose the twelve, the second part of that commission is to forge ever stronger and stronger links in the fellowship of the Gospel of Jesus Christ between China and Britain, two nations whom God has made to serve one another in brotherhood and peace.

That you have set me to-night upon the Bishop's Seat in this Cathedral, the Mother Church of our communion in the Far East, and still more the Mother Church in the growing family of God which we call this diocese, that you have shared in this service means this to me, that you have dedicated yourselves and this whole diocese afresh to the work of Christ in South China.

I am very grateful to you that you are willing to accept so raw a novice as your fellow worker. I do want you to know how earnestly I desire to serve you faithfully, humbly, and in the power of God.

In a way that I cannot describe I have been conscious of the power of the prayer that has been offered for my wife and myself in the past months. My predecessor was, I know, not only a great administrator but also a man of prayer. I know how much his prayers and love are with us at this time. From him and from others I have heard how constant your prayer has been.

To-night I stand here first of all to ask that that prayer may be continued. To-day and in the years that lie ahead, we have more need and not less to be bound together in the bond of mutual prayer one for the other.

I ask not only for your prayers, but for a particular way of prayer. I remember a medical student who lived himself into his work. When you walked with him his eyes were always seeing passers by as cases of this or that disease or deformity. That habit of almost unconscious obser-

vation has never left him. He has now an uncanny power of accurate diagnosis.

It is praying of that kind that I ask of you. Such prayer has its set times and seasons, but it flows out beyond them to make the attitude of your life one with the attitude of your prayer, the same attitude that colours alike our Lord's prayer and His life, so that you cannot separate the one from the other.

Of that way of prayer and of life there is one certain mark. It is continually forgiving. Should his crop fail the farmer does not blame his fields. He is not bitter towards it. Rather he gives it more care, he will plough it more deeply and manure it more generously. But with people we are not so wise. If we do not get from them exactly the crop we expect, if they fail us or wound us, or betray work which is very dear to our hearts, we give them not more but less of love and care. There grows in us a root of bitterness towards them.

I know that in many things I shall disappoint you. You will not get the crop you expect from this field. I ask that your prayer for me may have then and always the giving and forgiving quality of God about it: that you will give more love and care for me in your prayers, just at those times when I disappoint you most.

Pray too with me that my prayer for you may be of the same sort, that I may not say in the deep places "that man or that woman is no good", so that the trend of my being is set against them, but rather that on my knees I may say "I have not understood. There is need of more time, more love, more trouble for that one".

So may the fertile and forgiving love of God flow in this diocese with power to win many souls for his Kingdom.

It was inevitable to-night that I should speak thus personally to you. I have one more thing to say about my being here. A recent English visitor to Russia was tempted to kneel down and pray in a Russian Church when his guide spoke slightingly of God. But he dared not do it. He knew then that he in his heart, had given only lip-service to the religion of his country, he had done by neglect what his guide was doing by conviction. He was ashamed in the presence of an honesty greater than his own.

I am here among you to challenge the deep places of your hearts. What think you of God? and still more sternly what, think you, does God think of you? If there is no God this service is a pathetic mockery. If any one of you think there is no God I beg you in His name to be as honest as some Russians and refuse to countenance this dangerous superstition. For the religion of Jesus is dangerous. He came to bring not peace but a sword. So in Jesus' name I warn you that I am here as a highwayman, and worse than a highwayman. The highwayman at least gave the frightened travellers a choice. "Your money or your life". I give no choice as my Master gave none—He will have your life and nothing less. But he puts no pistol to your head "We as ambassadors of Christ", says St. Paul, "entreat you in the name of God". "He emptied himself and came embodied as a servant". Peter said "Lord Thou shalt never wash my feet". And the answer in word and act was "If I wash Thee not Peter thou hast no part in me". Well did St. Paul write in his second letter to the Corinthian Church that they had been "servanted into being". Like his Master he had taken their lives, not with the pistol, but on his knees washing their feet.

Indeed since Calvary this Highwayman has been more active than before it. He is not limited to the by-ways of Palestine. More often than not it has been on the Emmaus road he has been found.

I want you to notice his method on the Emmaus road. As you ponder, in disappointment or bitterness, that life does not fulfil its promises; that this youth of yours, of which you had hoped so much, is slipping from you unfulfilled, that the ministry given you in ordination, has lost its first fire, and leaves cold against your inmost heart a fear that it is not what it seems; as one slowly dying you watch a steady decay in the strong invigorating intimacy between wife and husband, or the failure of business or academic work to fulfil its early promise. You may hide it and turn away from these ponderings to other things, but you know and I know that deep in your heart there is the Emmaus question "We thought it had been He that would redeem Israel, we thought it had been He which would give life meaning but now there is only a corpse".

He comes up quietly beside you as you walk with leaden steps the Emmaus road. And He explains your own experience to you in the light of His, He shows you life can only come out of death, whether for the Messiah or for the plain man and woman, that it is only when these things on which you built the solid hopes of your life have failed you, have indeed become corpses, only then can their true life become available for you, and you find your life in His.

For the moment your heart warms within you. But he makes as though he would go further. For the next move is yours. He cannot and will not take it. Remember the depths of his courtesy. He entreats. There are no spurs on His heels but great wounds in His feet. There is no pistol in His hand but the red marks of the nails.

He makes as if He would go further. He will only stay if you want Him. You must say "Abide with me". Then He will come in. And when you lay before Him the bread, that so-common stuff of your every-day living, He will take it and break it, as He let them break His own body, and so making it his own He will give it back to you.

And as you set out to live again in Him and for Him this old dying life of yours which He has made one with His own you will find that it is life indeed, and you will know that peace of God that passeth understanding.

JANUARY, 1935

THE ONE RULE

Being a Pastoral Letter from the Bishop of Hong Kong, read in all Churches and other places of worship on Sunday, December 30th, 1934.

It is an old custom of the Church that the Bishop should from time to time write a pastoral letter to the Diocese committed to his care.

For two years I have shared in your life and work. I am filled with gratitude to God for the many evidences I have seen of faith, of love and of devotion.

If that were all I should have no cause to write this letter.

But that is not all.

I have found also a hollowness in the inner life of a great many. For them daily conduct is not kindled by the fire of love: Church-going is without joy: Prayer and Bible reading have become mechanical or have been given up.

I ask therefore that each one of us, looking to his own life, ask this question: "Do I depend on God, or on something else?"

Our dependence may be on personal ambition, or on the desire to be thought well of, or on a disciplined habit of prayer or on a generous disposition. Such dependence, even on something good, leaves hollowness and emptiness where there should be fullness of life.

I pray you, my brethren, depend on God alone.

And that we may keep ourselves in this dependence, let us have One Rule—*to wait daily upon God.*

> "*I promise to spend time each day in quiet opening of my heart to God in Prayer and Bible Reading. May God make me faithful in keeping this Rule*".

I ask each one of you to consider this promise, whether or not you will make it. If you make it and keep it faithfully, I am confident that hollowness will give place to fullness of life. Relations with your fellowmen will reflect something of Our Lord Himself, His humility, His freedom from resentment, His readiness to forgive, His sensitiveness to others' need and His courage in standing by His convictions. You will know in a way that is true for you alone what it is to say: "For me to live is Christ". You will find yourself drawn to Church and especially to the Bread Breaking Service by a new sympathy and understanding of your fellowmen, and a desire to share with them in the worship of God.

We cannot forgive because we must, or worship God to order. Christian living and Christian worship spring gladly and freely from a heart given to God. I ask therefore for no rule of conduct, or of worship, or of service, but only for the keeping of One Rule, the rule of daily Prayer and Bible reading.

To this One Rule I add one Counsel—that you should invite your pastor's help in keeping the Rule. Let him know your problems and your temptations, that he may help you with them. Ask him for guidance in the use of books of prayer. Above all ask him for advice in the reading of your Bible. In all these things he will make available for you the rich experience of the Church. With such help your keeping of the One Rule will be a continually widening experience of fellowship with God and man.

I hope that all who try to keep this Rule will give their names to their pastor.

Our Churches are well organised. Corporate worship is in the main well ordered. Pastors are faithful in their work. There is much goodwill and goodness among the laity. There is an increasing attendance at Holy Communion. But there is a hollowness and emptiness in the inner life of many. There are too few men and women with a living conviction of God, with hearts fired by His costly charity and forgiveness, and lives ready to do each day what He commands.

For this reason I urge upon each one of you that you should undertake to keep this One Rule; not formally, nor because I ask you, but for the joy of obedience to God our Maker.

> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".

RONALD HONG KONG.

Bishop Mok Bishop Hall Bishop Tsu

Bishop Hall and his two suffragans fifteen years ago.

NEW STATUS OF THE BISHOP OF HONGKONG & SOUTH CHINA

It is announced that the Archbishop of Canterbury has relinquished his final authority over the bishopric and diocese of Hongkong and South China. Henceforth the Bishop will be no longer a Colonial Bishop, but will be elected by the Synod of this diocese and the Synod of the C.H.S.K.H. People may ask why the step has been taken and what its consequences will be. This is an attempt to answer these questions.

Almost a hundred years ago, a young man sat in Fleet Street writing to the Bishop of London as follows: "I take the liberty to trouble you with a few lines in reference to the proposed Bishopric of Victoria". The writer was Mr. J. C. Sharpe, who with his sister Lady Smart gave the first £21,000 towards an endowment to the Bishop. (This was increased by gifts from the S.P.G. and the S.P.C.K. and finally merged in an endowment under the Colonial Bishoprics Fund).

The project for the establishment of a bishopric in Hongkong bore fruit in 1850 when Bishop Smith, with letters patent from the Queen, arrived in the Colony on Good Friday. (Letters patent to the Bishops of Hongkong were revoked in 1872, from which date the Bishops relinquished their connection with the State, were deprived of coercive jurisdiction, and became purely ecclesiastical officials).

The expansion of the church follows a pattern which is recognisable throughout its history and has some analogy with the growth of a living organism. When the living cell reaches maturity it divides, and the result is two complete cells where formerly there was only one. In this manner the Church of England has spread in the past 150 years into most parts of the inhabited world. We may describe the stages as follows. First the lay evangelist, then the independent missionary, and clergy and workers sent from the missionary society. Next, as the work of evangelism bears fruit, baptised people seek confirmation and candidates offer themselves for ordination. A Bishop is then needed to be consecrated and sent from the home base. Then follows a period of acclimatization and consolidation before the final stage of independence is reached. We have to be ready to recognise and welcome each successive stage as it comes in the church with which we are connected.

The Anglican Church in China, founded first by missionaries not only from the Church of England, but also from branches of the mother church established in America and Canada, attained its majority in 1912, and became an independent province of China. Similar steps were taken at varying times elsewhere. Self-government came to the "Church of England in Australia", "the Church of the province of New Zealand", "the Church in West India", "the Church in the province of South Africa", and so on — the titles differ slightly but the Constitutions and Canons of each

Church make it clear that they all adhere to the fundamental worship and order of the mother church of England.

It should be recalled that the Anglican system of church organisation is federal, not papal or patriarchal. The young churches recognise the See of Canterbury as the senior bishopric, but their relation to it is not hierarchical as in the Roman Church. Archbishops of Canterbury have resisted the attempt to regard the Lambeth Conference as oecumenical synods giving directions and orders to the several independent provinces—the "National", "Constituent" or "Regional" churches, as they are variously called. Lambeth has been wise in realising that if the new churches are to become rooted and naturalised in other lands, they should not be made to confirm too rigidly in every detail to one pattern. As Article XXXIV of the English Prayer Book says "It is not necessary that Traditions and Ceremonies be in all places one, and utterly alike: For at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word".

It is not denied that there are some differences, but these are slight. After a series of law suits to determine whether the new Church of the province of South Africa was really the Church of England in that place, the Judicial Committee of the Privy Council ruled (Grahamtown case, 1882). "In England the Standard is the Formularies of the church as judicially interpreted. In South Africa it is the Formularies as they may be construed without interpretation". The mother church and the daughter church have the same standards of faith and doctrine, but the Church in England is bound by the interpretation set upon these standards by the Judicial Committee of the Privy Council, and the daughter churches are not so bound. The Preamble to the Constitution and Canons of the Anglican Church in China should be reassuring to any who may think that the daughter churches wish to depart from the fundamental faith and practice of the mother church.

Since 1912 when the CHSKH became independent, the Bishop of Hongkong has been in an anomalous position of owing final allegiance to two provinces and to two metropolitan bishops. The Archbishop of Canterbury has now taken the due and inevitable step of relinquishing his final authority over the bishopric of Hongkong and South China. The Bishop of Hongkong still remains a member of the Lambeth Conference, and that conference still speaks with its former authority to the Chinese Churches and all its other constituent churches. But our Bishop will now be chosen by the Diocese and CHSKH synod. In this election the English-speaking churches will have a share.

It may have occurred to some that the English-speaking churches here might in some way remain under the final authority of the province of Canterbury, while the Chinese-speaking churches here are under the jurisdiction of the Chinese Province. This would be very unsatisfactory on a number of grounds. A recognition of racial and ecclesiastical plurality is not likely to be acceptable to Lambeth. A situation developed as far

back as 1870 in India where in view of racial and language differences, the church was organised in two congregations. It was proposed to appoint "sectional bishops"—that is, bishops who should govern one portion of the clergy in a certain district, and not another portion. This project was defeated; and Lambeth Conference laid down in 1878 "that there are manifest objections to the appointment of a bishop to minister to certain congregations within the diocese of another bishop and wholly independent of him". In 1897 and again in 1908 the principle was re-affirmed. "Two bishops of the Anglican communion may not exercise jurisdiction in the same place". All races and peoples, whatever their language or conditions, must be welded into one Body, and the organisation of different races living side by side into separate or independent churches on the basis of race or colour is inconsistent with the vital and essential principle of The Unity of Christ's Church.

MAY, 1948

THE BISHOP DECORATED BY THE CHINESE GOVERNMENT

At the residence of Mr. T. W. Kwok, Special Commissioner for Foreign Affairs for Kwangtung and Kwangsi, the Bishop was invested with the Order of the Brilliant Star with Plaque which the Chinese Government had conferred upon him in October, 1947, for the relief and charitable work which the Bishop did in China during the war years. The Commissioner read the citation in Chinese and handed the Order to the Bishop. In his address prior to the citation the Commissioner referred to the appreciation of the Chinese Government and the gratitude of the Chinese people to the Bishop for the various acts of love and charity which the Bishop and his circle of friends and workers promoted and fostered during the years of turmoil and suffering. This work of the Bishop had done more to cement the goodwill between the Chinese and British than any other known to the Commissioner, for the Bishop had shown by his example how men of different races can work together for good. After pinning the Order on the Bishop's chest the Commissioner proposed the toast to H.M. The King, to which the Governor, Sir Alexander Grantham, responded by toasting the Chinese Republic. Then the Commissioner proposed the toast 'our Bishop Hall'. The Bishop, in expressing thanks for the honour conferred upon him, said that he interpreted this high honour as a recognition of the work done by the Christian community in South China of which he is the representative. The Bishop recalled various incidents and jokingly referred to his reputation for leaning to the left, and remarked that he after all kept a lot of goats.

It may be of interest to know that in October, 1940, the Chinese Government had already presented Bishop Hall with the Order of the Brilliant Star. The present decoration is a higher grade of the same order. The ceremony, which was simple and solemn, was attended by a select circle of friends of the Bishop, and Government officials.

TO RONALD OUR BISHOP

A humble but since appreciation from a black sheep in his flock.

FATHER in God, whose great example
So well upholds your title of divine,
How many troubled hearts have found that solace
Your words have never failed to bring to mine!

Where Christian life is much the scorn of sceptics,
Where Mammon's altars flaunt the power of Greed,
Where Folly fans the flames of racial discords,
You answered Mother Church's call to lead.

Friend of the weak and champion of the needy,
Bringing the light of Truth where'er you tread,
You strive with all your heart towards one object,
That every man should have his Daily Bread.

Your gentle dignity an inspiration,
The comfort that you give by word or pen
Brings home to us the meaning of Paul's teaching
Of being for ever all things to all men.

At times beset by taunts of shallow critics
Or those whose motives mainly lie in pelf,
Your ways expose the weakness of their censure
By stern and utter disregard of self.

No cause you find too paltry for your efforts,
When two or three are gathered in the Name:
No human being unworthy of attention
When called upon to succour or to blame.

Unstinting in the giving of your leisure,
Seldom has most sequestered hermit trod
A world so void of worldly ease and comfort
As that whereon you choose to walk with God.

Nor have you ever wished for any other
Reward, but that there surely will be some
Saved from their ways by following your footsteps
To hear the call of Peter bidding "Come".

R.D.B.

The Jubilee Celebrations

28th October—December 30th

BISHOP HALL JUBILEE FUND

DIOCESAN CONFERENCE COMMITTEE

The Rev. R. Trueman, *Chairman*,
The Very Rev. F. S. Temple,
The Rev. J. G. Froud,
The Rev. T. W. Beaumont,
The Rev. Owen V. Eva,
Colonel H. Owen-Hughes,
Mr. J. B. Hart,
Mrs. W. Penny,
Mr. F. V. Wong,
Mr. M. W. Kwan,
Mr. E. F. Shea,
Mr. R. du Boe,
Mr. F. C. B. Black,
Mr. J. A. C. Hurlbatt, *Hon. Secretary.*

It is twenty-five years since Ronald Hall became Bishop of Hong Kong, and those who know the history of this Colony since 1932 realise what problems and vicissitudes he has had to face. During all this time he has shown, as one of the leading citizens of Hong Kong, an example of devoted service to the community and concern for all those in distress. But his great work has been that of guiding the Church through these momentous times with such zeal and self-forgetfulness. He has known times of disaster and despair, of revived hope and solid progress. Even now the constant growth in population demands renewed efforts from the Church; and our Bishop's most heartfelt desire is that his churches should respond to their opportunity, and go out to the people of this place which he has grown to love so dearly.

This appeal is an invitation to you to mark this twenty-fifth anniversary by making a donation to the Jubilee Fund. The Bishop himself has asked that all the money raised should go towards new building projects which the Church needs. We need a church at North Point, a clinic on the Island, a new secondary school in Kowloon and buildings for social work at St. James Settlement and the Church of the Holy Carpenter, Hung Hom. You can give simply to the "Bishop Hall Jubilee Fund", or you can give some actual part of the buildings we are planning. Please ask us for detailed information about, say, the development of St. James's Church and Settlement, Wanchai, the cost of its fabric, its furnishings, its parish rooms, class-rooms and clinic rooms. We welcome both kinds of donation, unspecified gifts to the Fund, and earmarked gifts for the projects you specially wish to help.

For all this we need $1,000,000. We ask you to make a unique effort on this unique occasion, and to give thanks to God for the work of His servant Ronald Hall by building up His Kingdom in this place.

LETTER FROM H.E. THE GOVERNOR OF HONG KONG

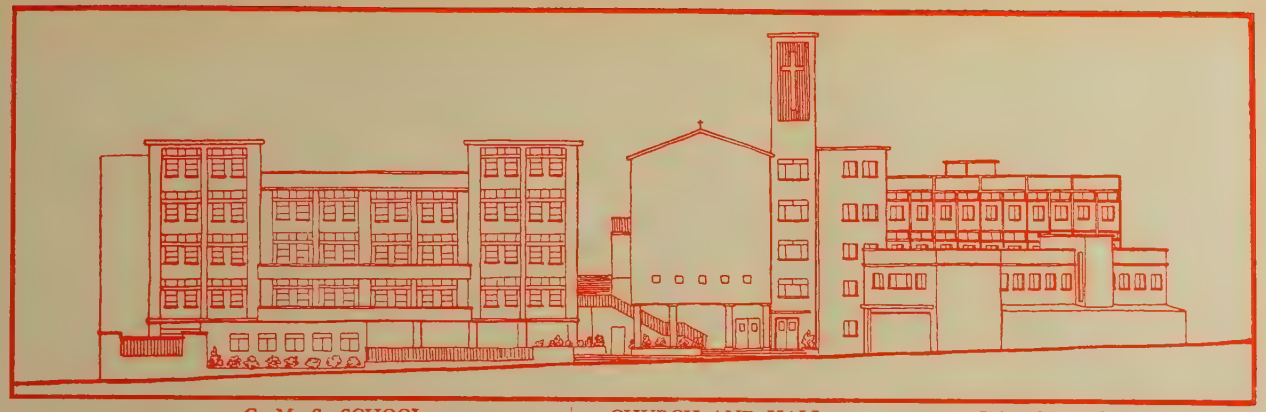
GOVERNMENT HOUSE
HONG KONG

I am more than happy to give my support to the appeal for the St. James's Settlement, because I do not believe that there are any charities more worthy of support than those which do something for the children of the under-privileged. There are some 50,000 to 60,000 of these children in the Colony. Anything that can be done to help them is worth while. But of course we should like to be sure that any organisation to which we give our donation will use that donation to the best possible advantage. As I have watched the St. James's Settlement from its earliest days, visiting it on a number of occasions, I can assure would-be donors that whatever they give will be used in the most practical and useful manner possible. None of it will go in useless frills or unnecessary overheads. The Settlement is run intelligently and economically.

So much for the Settlement proper, for which an appeal is being made for $400,000 in all. It is also proposed to build as an adjunct to the Settlement a church which will cost $270,000. This too has my warm support, firstly because I consider a place of worship, a church, to be an essential part of a community centre such as St. James's Settlement will be, and secondly because I can conceive of no better way than this of commemorating twenty-five years of selfless service in Hong Kong by Bishop Hall.

ALEXANDER GRANTHAM,
Governor.

3rd April, 1957.



C. M. S. SCHOOL / CHURCH AND HALL SETTLEMENT

ST. JAMES' SETTLEMENT

PLANS A PERMANENT HOME

ST. James's Settlement has a problem in three parts.

First: The Settlement is an odd collection of temporary bits and pieces spread over a wide area;
Second: What space it has is not enough for the jobs it is doing and other jobs it wants to do;
Third: It wants $700,000 to put the first two parts of the problem right.

CENTRALISING: When St. James's started in 1949 with 60 boys and girls on unfriendly terms with the Police, its first home was a corner in a Buddhist Temple.

Today there are about 300 children, and their mothers and fathers too. St. James's still has a corner in the temple, but 50 yards away there is a dental and medical clinic and another 50 yards away, over a road, an all-purpose Nissen hut and somewhere else, the Warden's house.

It is a collection of temporary bits and pieces added in years past to answer an immediate need but never intended as a long-term solution to the problem of looking after thousands of Wanchai people who make use of St. James's as a community centre, a school, a club—something, at any rate, very different from the squalor of their homes and streets.

ENLARGING: There is no real "space", in the literal sense, in St. James's.

The Nissen hut is a church on Sundays and in week-days a printery, mechanics workshop, carpenter's shop, school, sewing room and general assembly hall, fortunately not all six at once, but very often five of six at once. The main Vestry porch is often a distribution "office" from which free food is passed out to the people of Wanchai; at other times, it is a games "room" for a dozen or so children.

The Buddhist Temple "corner" and the clinic building have different uses but neither offer any more scope for expansion which is the Settlement's desperate need at the moment. Not only does it want more room for what it is doing now; it is looking ahead, for the new buildings are to be the permanent home of the Settlement.

The number of children enrolled—to say nothing of parents and friends who accompany them—has grown by an average of 60 a year for the last five years. And there is every reason to believe that not only will numbers continue to rise at this rate, but when the new building is completed enrolment will rise rapidly.

FINANCE: The erection of these permanent quarters is to be paid for partly from the fund commemorating the Bishop's 25 years in Hongkong. This will go some way to help but much more money is needed if the new settlement is going to be built to plan. It is hoped that many who are not Church people but who care for social work will help with their gifts.

STAGE 1

A two-storey workshop costing $130,000, to be built next to the existing Nissen hut. On the ground floor will be the motor repair workshop and the printery. Above will be the carpentry room and a clubroom.

TO BE COMPLETED IN 1957.

STAGE 2

A four-storey building to house dental and medical clinics, the Settlement offices, parents' centre, warden's quarters, accommodation for students, sewing room, laundries, clubrooms. This plan is flexible and will be built floor by floor as funds become available. It will cost, in all, $300,000.

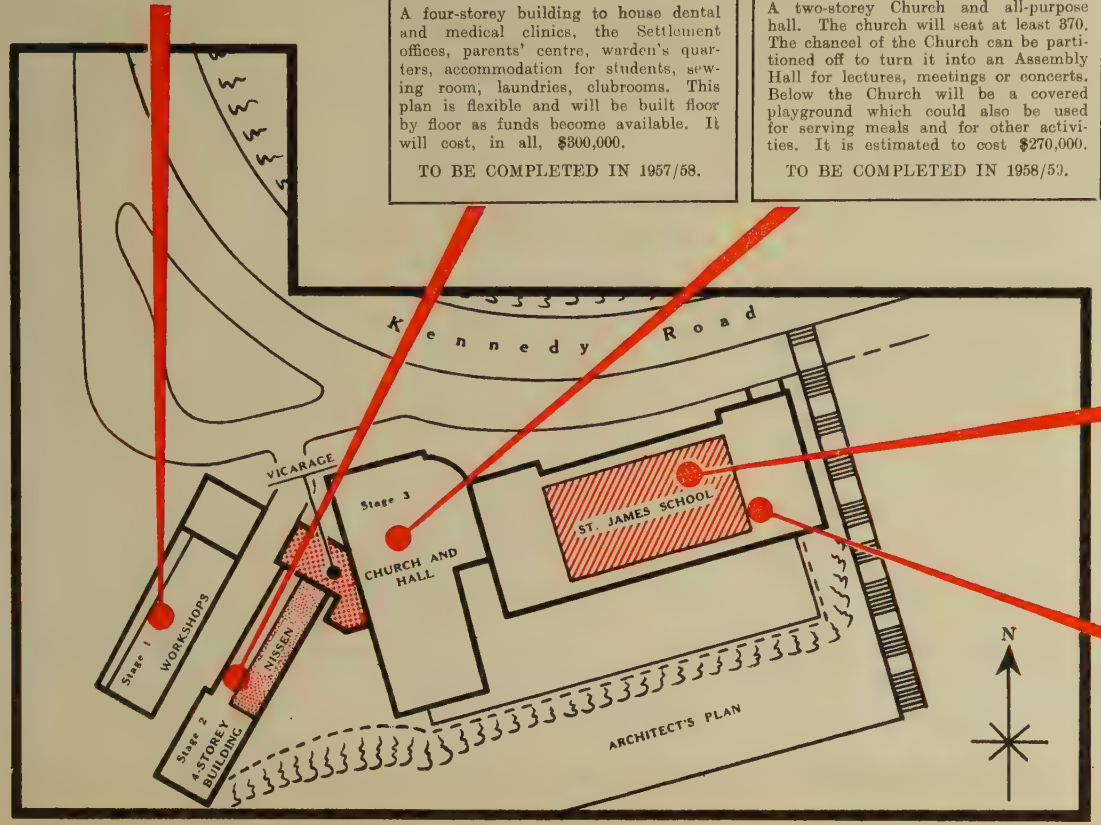
TO BE COMPLETED IN 1957/58.

STAGE 3

A two-storey Church and all-purpose hall. The church will seat at least 370. The chancel of the Church can be partitioned off to turn it into an Assembly Hall for lectures, meetings or concerts. Below the Church will be a covered playground which could also be used for serving meals and for other activities. It is estimated to cost $270,000.

TO BE COMPLETED IN 1958/59.

TOTAL COST $700,000



ROOF PLAYGROUND

ST. JAMES' SCHOOL

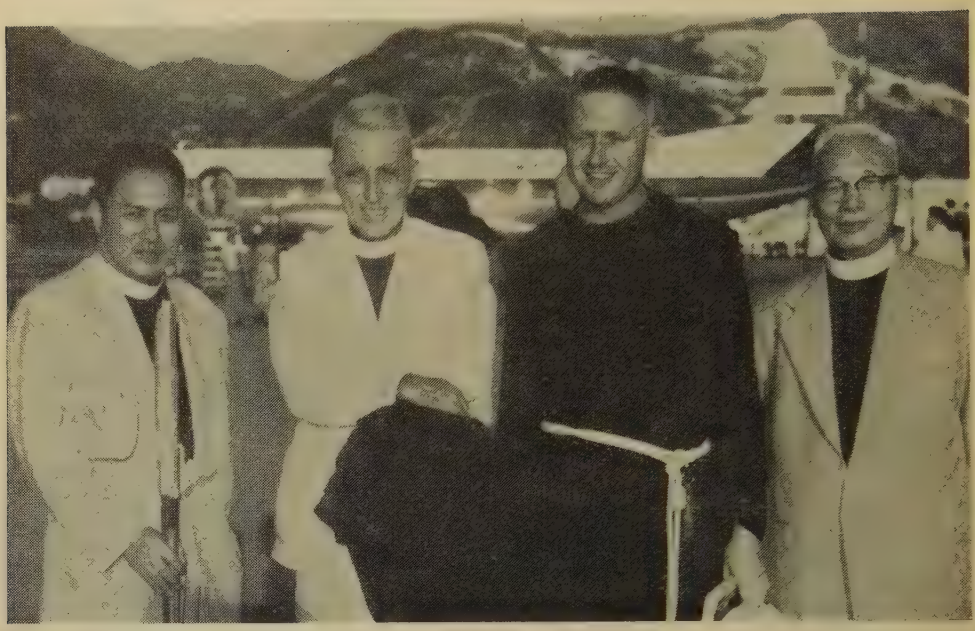
A five-storey school which will have 24 classrooms and will accommodate more than 2,160 Primary School children. There will be an indoor playground on the ground floor and another on the roof between the two wings of the fifth storey. It will cost $800,000.

TO BE COMPLETED IN 1957/58.

THE MISSIONER'S PROGRAMME

Date	*Nature of Meeting*	*Time*		*Place*
Oct. 14-18 (Monday—Friday)	Clergy Retreat	6 p.m. Monday — Friday after breakfast		Hoh Fook Tong, Castle Peak, N.T.
Oct. 19 (Saturday)	Young People's Fellowship		7.30 p.m.	St. Paul's Church, Glenealy
Oct. 20 (Sunday)	Holy Communion Mattins (or Mission Service)	8 a.m. 11 a.m.		,, ,,
Oct. 21-24 (Monday—Thursday)	Hong Kong Youth Meeting		8 p.m.	St. John's Cathedral
Oct. 26 (Saturday)	Y. P. F.		8 p.m.	St. Mary's Church, Causeway Bay
Oct. 27 (Sunday)	Mattins (or Mission Service)	11 a.m.		,,
Oct. 28 (Monday)	**Joint Rally of Churches and Schools (Bishop to speak)**		**8 p.m.**	**South China Athletic Stadium, Caroline Hill**
Oct. 29-31 (Tuesday—Thursday)	Mission Meetings		8 p.m.	St. Mark's Church, Macao
Nov. 2 (Saturday)	Y. P. F.		8 p.m.	All Saints Church, Homuntin, Kowloon
Nov. 3 (Sunday)	Mattins (or Mission Service)	11 a.m.		,,
Nov. 4-7 (Monday—Thursday)	Kowloon Older People		8 p.m.	,,
Nov. 9 (Saturday)	Parishioners (tea)		5-7 p.m.	Church of the Good Shepherd, Kowloon

Date	*Nature of Meeting*	*Time*	*Place*
Nov. 9 (Saturday)	**Parishioners (supper)**	**8 p.m.**	**St. Andrew's Church, Kowloon**
Nov. 10 (Sunday)	Mattins (or Mission Service)	10.30 a.m.	Church of the Good Shepherd
Nov. 10 (Sunday)	**Mission Meetings**	**8 p.m.**	**St. Andrew's Church**
Nov. 11-14 (Monday—Thursday)	**St. Andrew's Church Meetings**	**8 p.m.**	,,
Nov. 16 (Saturday)	Y. P. F.	8 p.m.	St. Stephen's Church, Hong Kong
Nov. 17 (Sunday)	Mattins (or Mission Service)	11 a.m.	,,
Nov. 18-21 (Monday—Thursday)	Older People, Hong Kong	8-9 p.m.	St. John's Cathedral
Nov. 24 (Sunday)	**Sung Eucharist, Mattins and Evensong**	**9 a.m. 11 a.m. 6.30 p.m.**	**St. John's Cathedral**
Nov. 25-28 (Monday—Thursday)	**Hong Kong English Meetings**	**5.15 p.m.**	,,
Nov. 30 (Saturday)	Y. P. F.	8 p.m.	Holy Trinity Church, Kowloon
Dec. 1 (Sunday)	Mattins (or Mission Service)	11 a.m.	,,
Dec. 2-5 (Monday—Thursday)	Kowloon Youth Meeting	8 p.m.	All Saints Church, Kowloon
Dec. 8 (Sunday)	**Mission Service**	**10 a.m.**	**Christ Church, Kowloon Tong**
Dec. 9-12 (Monday—Thursday)	**Mission Meetings**	**8 p.m.**	,,
Dec. 30 (Monday)	**Thanksgiving Service**	**7.30 p.m.**	**St. John's Cathedral**



TWO PRAYERS FOR THE MISSION

(From "Student Prayer" S.C.M.)

Almighty God, who at different times and in different ways has spoken to the Fathers, let thy word be spoken among us in power at this time, that thy servants may hear and obey, through Him who is thy word made flesh, Jesus Christ our Lord. Amen.

We thank thee, Father, for the mission which lies before us and which we prepare to enter in thy name. Give us quiet in our minds, seriousness in the depths of our hearts and the carefree spirit which comes from faith in thee. Be near to us every day with thy Word and thy Spirit. Bless him who is to instruct and speak, that his words may possess and give clarity and power. Bless our listening; give us the power of discernment and the will to understand and take to heart; and where we do not understand may we not be too proud or shy to share our difficulties with others and learn from them. Bless our fellowship so that we may help each other into the truth and on to thee, and may live in the unity of the spirit. Come, O Lord, and visit us. Be in the midst of us, living and saving. Let none of us escape thy call and miss thy peace. Into thy hands we commit ourselves. Bless our going out and our coming in from this time forth and for evermore. Through Jesus Christ our Lord. Amen.

GIFT TO ST. JOHN'S CATHEDRAL COMMEMORATING THE BISHOP'S SILVER JUBILEE

To mark the occasion of the Jubilee of Consecration of The Right Reverend Ronald Owen Hall, M.C., B.A., Mr. A. S. Abbott has given a Cross and Candlesticks which will adorn the High Altar of St. John's Cathedral. The ornaments are of rhodium-plated bronze, rhodium being a by-product of platinum which neither tarnishes nor requires cleaning. The set was made by hand by the Osborne Guild Ltd., London and arrived by R.M.S. Canton on the 26th August.

Of a subdued silvery hue, Gothic in style on hexagonal bases, hammer-finish with embellishments, the Grape-and-Vine design on the Cross is superimposed with the Paschal Lamb. The design is Osborne Guild copyright, the Cross being 39 inches high and the candlesticks 24 inches.

The present Ornaments on the Cathedral High Altar will be given to St. James' Settlement Church, Wanchai, and the new set will be dedicated during the Bishop's Jubilee Celebrations, on the 17th November at Mattins by The Dean.

Bishop Hall was consecrated on the Feast of St. Simon and St. Jude, October 1932 in St. Paul's Cathedral, London, and has been Bishop of Hong Kong ever since.

November Information

DEAN'S LETTER

I WRITE this while still in England staying with my mother in Lewes the week before we sail. But I hope to be back home in Hong Kong when you read it.

First I want to thank all those who have upheld the Cathedral life and worship while we have been away and upheld it by all accounts so splendidly. The Bishop has added to all the business of the Mission year, a general care and oversight of how things went but the main brunt of the extra work has fallen on Jimmie Froud, Tim Beaumont and Miss Remedios. To them I am most grateful. I would also like to thank the Cathedral Council, Miss Cheng and her choir for all they are and Mrs. Hart and her team of Sunday School teachers. I do not know the result of the Fair as yet (for the simple reason that it has not taken place) but I do know how hard everyone will have worked for it. In fact for all who work and worship at the Cathedral I thank God.

As soon as I am back Tim and Mary Rose Beaumont move over to Christ Church to start their work there. The Induction service is on November 8th at 8.00 p.m. and I hope as many of us will be there as possible. It is sad to see them go but we must not be selfish and are glad to help Christ Church in this way. Tim has done much for us in his two years particularly with Drama, the *Review* and the Library. We wish him and his family every blessing; it is nice to think they will still be so close.

The Reverend John Foster, his wife and Nicholas arrive on the Canton on November 18th to take up the work as Chaplain. I hope you have already been remembering them in your prayers and know that they will receive a great welcome. It is a long time since the Cathedral has welcomed a man with as much experience and ability as Mr. Foster as Chaplain; Michael Goulder, Jimmie Froud, Tim Beaumont all started with us as deacons. It is a great event to be getting a trained priest.

We shall be welcoming the Missioner at the Cathedral on Sunday November 24th and all that week. I trust we shall use the week to the full and let God lead us where he will through the prayers and teaching of Michael Fisher. Details of the Mission can be found elsewhere in the *Review*. The Mission will prepare us well for the Advent Season. I shall preach a course at Mattins on Christ's coming for those four Sunday mornings.

It is sad to be losing a neighbour and friend in Robin Woods, Archdeacon of Singapore and his family but we congratulate Sheffield on their new Archdeacon and hope he will be very happy there.

Love from us all,

FREDDY.

CHILDREN'S CHURCH

	Hymn	
3rd November	255	'O Jesus, I have promised'
20th Sunday after Trinity	481	'Dear Lord and Father of mankind'
The Child's Promise—		
To do what is right	619	'Oft in danger, oft in woe'
10th November	443	'All people that on earth do dwell'
21st Sunday after Trinity		
Our Father's House—	83	'As with gladness men of old'
The Parish Church	468	'City of God, how broad and far'
17th November	688	'We love the place O God'
22nd Sunday after Trinity	551	'Jesus, where'er Thy people meet'
Our Father's House—		
The Furniture	556	'Let all the world, in every corner sing'
24th November	654	'The King of Love my Shepherd is'
Sunday next before Advent		
Our Father's House—	515	'He who would valiant be'
The Holy Table	555	'Lead us, heavenly Father, lead us'

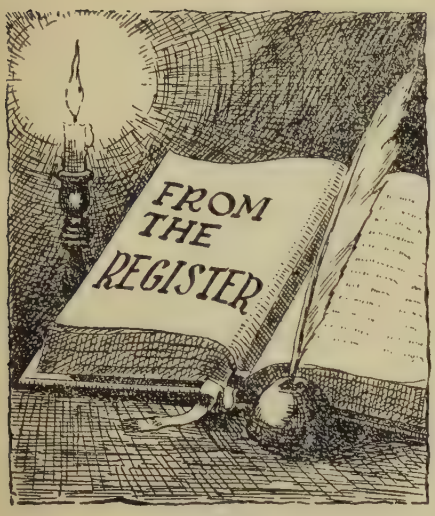
We have to say goodbye to Mrs. Beaumont. Mr. Dale and Mr. Colbourne, and thank them very much for all they have done for us. We welcome Miss Bucknell, Mrs. Bray, Mrs. Lee and Mrs. Preston, who have joined our ranks.

On Sunday November 10th it will be possible for parents to leave their children in the Halls while they go to the Cenotaph Service; there will be people there to look after them. Mattins and Children's Church will be shortened, and start at 11.45 a.m.

Brother Michael Fisher, who is here on a Mission to the Diocese, is visiting the Cathedral from Sunday November 24th, for one week. We are having a meeting of Sunday School teachers and anyone else interested on Wednesday, 27th November, in the Cathedral Hall at 8 p.m., where we can meet him, and he will talk to us. We do so hope that everyone will be able to come.

CATHEDRAL FLOWER ROTA

November 3rd	Mrs. T. F. C. Hamilton Mrs. C. R. W. Norman
November 10th *(Remembrance Sunday)*	Mrs. L. B. Stone
November 17th	Mrs. J. E. Walker Mrs. W. J. B. Carter
November 24th *(The Mission)*	Mrs. J. B. Hart Mrs. A. Hooton Mrs. J. M. Beazley Mrs. C. S. Barron
December 1st	Mrs. F. C. B. Black



Holy Baptism

We welcome into the Church:

Sept.	22nd	Richard Edward Shaw Lewis
,,	29th	Helen Jane Ross Wilson
,,	29th	Gary Chu
Oct.	6th	Robert Graham MacFalane
,,	6th	Carey Ann Webb-Johnson
,,	6th	Rosemary Arabella Riggs
,,	13th	Mark Stuart-Russell

Confirmation

Sept.	29th	Douglas David Moore
		Patricia Woo

Holy Marriage

We congratulate and pray for God's Blessing on:

Sept.	25th	Gary Clive Cooper
		Margaret Ann Kite
Oct.	5th	Luk Sze Shing
		Tsai King Man
,,	5th	Paul George Michael Taylor
		Brenda Elizabeth Northover Smith
,,	7th	Michael Law Starkey
		Joyce Maureen Roach
,,	8th	Archie Sydney Wang
		Amy Chen
,,	12th	Michael Blumenthal
		Diana Grace Jillott

ST. JOHN'S CATHEDRAL, HONG KONG

CATHEDRAL SIDESMEN, NOVEMBER, 1957.

3rd November.	**20th Sunday after Trinity.**	
8.00 a.m.	Mr. J. B. Hart	Mr. E. W. Wilmott
9.00 a.m.	Mr. R. Li	Dr. E. To
	Mr. W. A. Shea	Mr. P. Lynn
11.00 a.m.	Mr. E. H. Rawlings	Mr. G. S. Coxhead
	Mr. H. Howell	Mr. G. A. Kemp
	Mr. F. K. Li	Mr. W. J. B. Carter
	Mr. T. F. Stainton	
6.30 p.m.	Mr. G. Sneath	Mr. G. Doggett
10th November.	**21st Sunday after Trinity (Remembrance Sunday).**	
8.00 a.m.	Mr. L. B. Stone	Mr. T. W. Fripp
9.00 a.m.	Mr. G. Sun	Mr. J. Yuen
	Mr. F. S. Li	Mr. C. E. Wong
11.45 a.m.	Mr. B. C. Field	Lt. Col. H. Owen-Hughes
	Sir John Kinloch	Mr. E. W. Wilmott
	Mr. M. Morley-John	Mr. J. A. C. Hurlbatt
	Mr. E. G. Stewart	Mr. I. de Leschery
	The Hon. D. J. S. Crozier	Mr. D. Kwok
6.30 p.m.	Mr. W. Gare	Mr. J. Gaunt
17th November.	**22nd Sunday after Trinity.**	
8.00 a.m.	Mr. J. T. Mallorie	Mr. E. H. Rawlings
9.00 a.m.	Mr. E. Anbuidaiyan	Mr. P. F. Fung
	Mr. T. Cheng	Dr. E. To
11.00 a.m.	Major G. F. Doggett	Mr. J. L. Marden
(Dedication of New Cross &	Mr. F. H. Kwok	Mr. J. B. Kite
Candlesticks)	Mr. F. C. B. Black	Mr. R. W. H. Maynard
	Mr. T. P. Dillon	
6.30 p.m.	Mr. K. Phillips	Mr. T. Wheeler
24th November.	**23rd Sunday after Trinity.**	
8.00 a.m.	Mr. C. Y. Yeap	Mr. M. Morley-John
9.00 a.m.	Mr. C. E. Wong	Mr. W. A. Shea
	Mr. F. H. Li	Mr. J. Yuen
11.00 a.m.	Mr. G. C. M. Lupton	Col. W. H. Powell
	Mr. C. R. Reid	Mr. J. B. Hart
	Mr. A. Todd	Lt. Col. T. F. C. Hamilton
	Mr. L. D. Kilbee	
6.30 p.m.	Mr. R. Colbourne	Mr. R. Hutcheon

Services at the Cathedral.

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.
Sung Eucharist 9 a.m.
Mattins and Sermon 11 a.m.
Children's Service 11 a.m. (in Cathedral Hall).
Baptisms 3.30 p.m.
Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.
Mattins at 7.30 a.m. (except Tuesdays).
Evensong at 5.15 p.m.
Holy Communion (in Cantonese) Thursday at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

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Badminton Club.

Secretary-Treasurer: Mr. R. Colbourne.
Representative of H.K. Badminton Association: Mr. D. Kwok.
Meetings: Monday, Wednesday and Friday 8.00 p.m.

Table Tennis Club.

Secretary-Treasurer: Mr. A. Watson.
Meetings: Wednesday 8.00 p.m.

The Cub Pack.

Akela: Mr. P. F. M. King.
Bagheera: Mr. M. Greenwood.
Meetings: Tuesdays 5.00 to 7.00 p.m.

The Scout Troop.

Acting Group Scoutmaster: The Rev. J. G. Froud.
Scoutmaster: Mr. J. Duthie.
Assistant: Mr. G. Piddington.
Meetings: Friday 7.00 to 9.00 p.m.

Sunday Evening Fellowship.

Immediately following Evensong at 7.30 p.m.

Male Voice Choir.

Secretary: Mr. E. C. Roe.
Conductor: Mrs. M. M. Sainsbury.
Meetings: Tuesdays 6.30 to 8.00 p.m.

ST. JOHN'S REVIEW

Rev. J. G. Froud,
St. John's Cathedral,
Hong Kong.

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Yours faithfully,

* Cross out whichever is inapplicable. Cheques should be made payable to St. John's Cathedral.
† Please print name and address in Block Capitals.

St. John's Cathedral Hong Kong

ON SUNDAYS:

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
12.00 noon. Holy Communion.
3.30 p.m. Holy Baptism.
6.30 p.m. Evensong and Sermon.

ON WEEKDAYS:

7.30 a.m. Holy Communion on Saints' Days, Feast Days, and Tuesdays.
7.30 a.m. Mattins.
5.15 p.m. Evensong.

FRIDAY, Nov. 1. **ALL SAINTS DAY.**

SATURDAY, Nov. 2. **ALL SOULS DAY.**

Nov. 3 **20th SUNDAY AFTER TRINITY.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. G. Froud.

Mattins. Hymn 167, 'O worship the King', Venite chant 254, Psalm 114 chant 229, Te Deum Set III, Benedictus chant 292, Anthem 'Almighty God, who hast me brought'—*Thomas Ford*, Hymn 186 (T. 76), 'Firmly I believe and truly', Hymn 217, 'All hail the power of Jesus'.
Sermon. The Very Reverend The Dean.
Lessons. Job 38: Col 3^{12}-4^{6}.

Evensong. Hymn 307 (2nd T.), 'Stand up, stand up', Psalm 126 chant 256, Magnificat chant 103, Nunc Dimittis chant 98, Hymn 17, 'O strength and stay upholding all creation', Hymn 337, 'Teach me, my God and King', Hymn 23, 'Glory to thee, my God'.
Sermon. The Reverend T. W. Beaumont, M.A.
Lessons. Job 28: St. Matthew $13^{44\text{-end}}$.

Nov. 10. **REMEMBRANCE SUNDAY.** **(Broadcast)**

9.00 a.m. Holy Communion. Sermon: The Very Reverend The Dean.

Mattins. (Shortened) Venite chant 184, Benedictus chant 186, Anthem 'Greater love hath no man'—*John Ireland*, Hymn 579, 'I vow to thee, my country', Hymn 585 (T. 487). 'O Lord of life, whose power sustains'.
Sermon. Lt. Colonel the Reverend G. Hope, D.A.C.G.
Lessons. St. John $15^{1\text{-}13}$.

Evensong. Hymn 226, 'Ye servants of God', Psalm 130 chant 258, Magnificat chant 110, Nunc Dimittis chant 123, Hymn 582, 'Rejoice O land, in God thy might', Hymn 262, 'Thy Kingdom come, O God', Hymn 166, 'All people that on earth do dwell'.
Sermon. The Reverend J. G. Froud.
Lessons. Jeremiah $5^{20\text{-end}}$: St. Matthew $14^{13\text{-}33}$.

Nov. 17. **22nd SUNDAY AFTER TRINITY.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. G. Froud.

11.00 a.m. Mattins. Dedication of Cross and Candlesticks.

Mattins. Hymn 7, 'Christ whose glory fills the skies', Venite chant 226, Psalm 118 chant 227, Te Deum Set I, Benedictus chant 140, Anthem 'Come, Holy Ghost'—*Thomas Attwood*, Hymn 333, 'Take up thy Cross', Hymn 219, 'Hail to the Lord's anointed'.

Sermon. The Very Reverend The Dean.

Lessons. Wisdom 4^{7-17}: St. James 1^{1-18}.

Evensong. Hymn 169, 'My God how wonderful thou art', Psalm 133 chant 261, Magnificat chant 96, Nunc Dimittis chant 64, Hymn 35, 'Round me falls the night', Hymn 296 (2nd T.), 'Guide me, O thou great Redeemer', Hymn 372, 'Immortal, invincible, God only wise'.

Sermon. The Very Reverend The Dean.

Lessons. Jeremiah 10^{1-16}: St. Matthew 16^{13-end}.

Nov. 24. **SUNDAY NEXT BEFORE ADVENT.**

9.00 a.m. Holy Communion. Sermon: The Reverend Michael Fisher, s.s.j.

Mattins. Hymn 220, 'Jesus shall reign where'er the sun', Venite chant 282, Psalm 146 chant 283, Te Deum chant 179, Benedictus chant 108, Hymn 205 (2nd Tune), 'Love divine, all loves excelling', Hymn 196 (T. 263), 'O for a thousand tongues to sing', Hymn 224, 'Crown him with many crowns'.

Sermon. The Reverend Michael Fisher, s.s.j.

Lessons. Ecclesiastes 11 and 12: Hebrews 11^{1-16}.

* * * *

MISSION SERVICE—Conducted by the Reverend Michael Fisher, s.s.f.

The Mission conducted by the Reverend Michael Fisher, s.s.f.

MONDAY.

8.00 a.m. Holy Communion.
5.30 p.m. Mission Service.

TUESDAY.

8.00 a.m. Holy Communion.
5.30 p.m. Mission Service.

WEDNESDAY.

8.00 a.m. Holy Communion.
5.30 p.m. Mission Service.
8.00 p.m. Mission Meeting in Cathedral Hall for Sunday School Teachers.

THURSDAY.

8.00 a.m. Holy Communion.
5.30 p.m. Mission Service.

SATURDAY, Nov. 30. **ST. ANDREW APOSTLE.**

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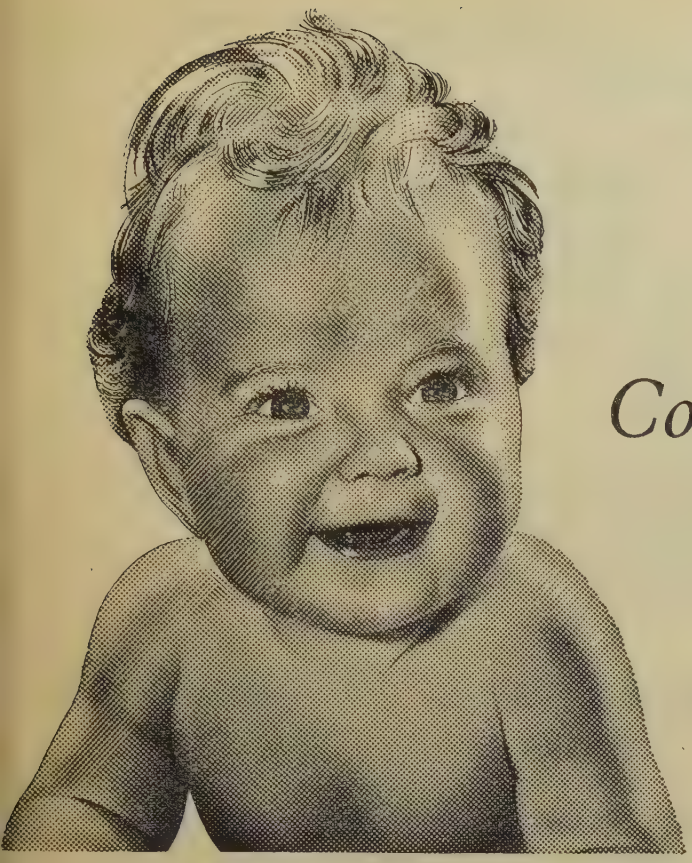

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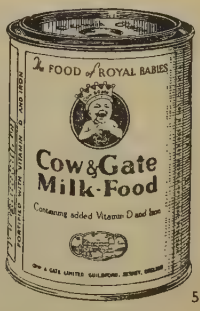

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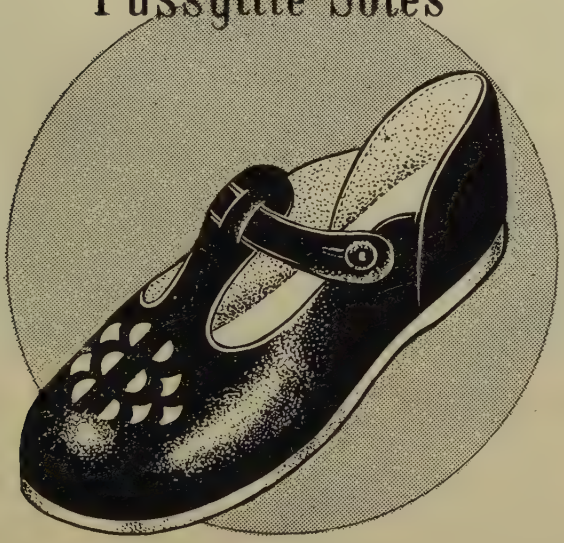

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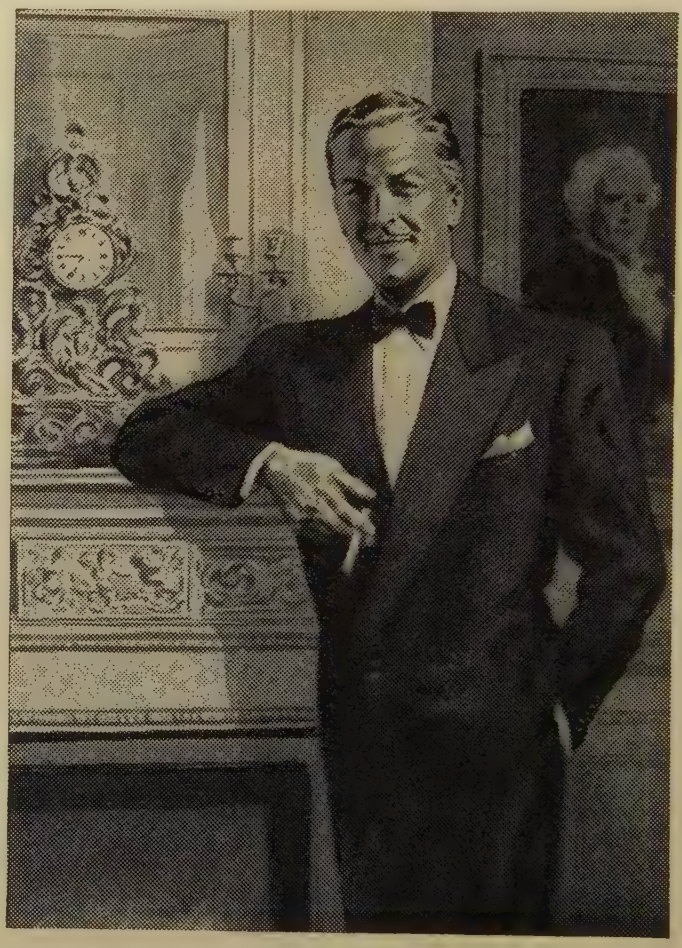

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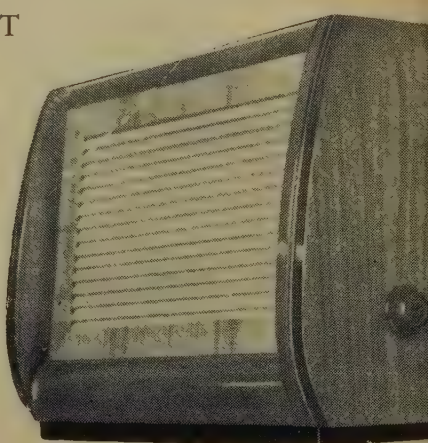

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